

Psalm of Peace

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SHIROMANI G. P. COMMITTEE
AMRITSAR.



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THE PSALM OF PEACE

(AN ENGLISH TRANSLATION OF
GURU ARJUN'S 'SUKHMANI SAHIB')



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Publisher
Shiromani Gurdwara Parabandhak Committee
AMRITSAR.

Published by
S. Surjit Singh Secretary,
Shiromani Gurdwara Prabandhak Committee,
Amritsar.

FEBRUARY

1999

5000

Golden Offset Press (SGPC)
Gurdwara Ramsar Sahib, Amritsar.

FOREWORD

It is great joy of learn that 'The Psalm of Peace' of Guru Arjun's *Sukhmani* is being published in the beautiful translation of Professor Teja Singh. This devotional prayer for peace is needed at present more than ever. Indeed 'he who listens to this Psalm with love and gives it a place in his heart shall be able to commune with the Lord'. There, where the language of the heart speaks, there one can find true enlightenment.

Unity is the light-winged dream of humanity. But when this dream is to be turned into intention, few followers remain. The transmutation of the intention into action disperses the majority. Thus the affirmation of Unity is the aspiration to the Higher law, which humanity in its present state cognizes with difficulty. Whosoever wishes to serve the Brotherhood of Light does not fear conceptions which are not accepted by the multitudes.

Thus wisdom ordains ! And are these commandments abstract and inapplicable ? If Truth

is one and Culture is one, the concept of Unity and Peace reveals itself in full understanding. Verily it is a reality for those hearts which are aflame. The call for peace and co-operation is indeed a call for creative labour, for Good and Bliss !

May 'The Psalm of Peace' kindle many searching hearts !

NICHOLAS ROERICH

Urusvati, Himalayas

1937



INTRODUCTION

I

Sukhamni, or 'The Psalm of Peace', as I have called it, is an important composition of Guru Arjun (1563-1606) in the Holy Granth. It was composed in a quiet wood (now occupied by a stack of chimneys) close to the tank called Ramsar to the south of Amritsar. It is recited early in the morning by all devout Sikhs. It is designed to stir the depths of human nature and to start a current of religious emotion that will cleanse and invigorate our tiny selves and unite them with the Source of all existence. It soothes the heart, and deepens the joy in life. There are thousands of people, Sikhs and non-Sikhs, living in the Punjab and hailing from Sind, who will not begin their day's work without repeating this Psalm of Peace. It is known to have been the favourite reading of a Mohammedan minister of Akbar, named Vizier Khan, who would not take his food until it had been recited to him in the morning.

There is something in the sincerity of the mental approach, the hidden pathos and the verbal music which goes straight to the heart of the reader, no matter to what class or creed he may belong.

Nobody can resist the universal appeal of such passages as these :

‘God’s presence rolls through the sun, the moon and the stars,

And in the flights of Human thought as expressed in books like the Vedas, Puranas and Smritis.

All Speak the language of God,

He keeping Himself well-poised and unmoved.’

(XXIII. 3)

‘The holy man’s eye sees a glimpse of God in everything ;

His heart feels a current of faith running through all religions ;

His ears catch a sweetness of sound in all talk,’

(XXIII. 4)

‘Of all religions the best is

The practice of the Name with purity of conduct.

Of all rites the best is

To purge one's heart of filth and evil tendencies by association with those who have disciplined themselves.

Of all devotional practices the best is

The constant application of the heart to the Name.

Of all sacred texts the most sacred is

That by which one hears the praise of God and utters it to others.

Of all holy places the holiest is

Where one feels the stir of the Name is one’s

heart.'

'The seed of the Name is sown in every heart :
Anybody out of the four castes may practise the
Name ;

Whoever does so shall obtain salvation.

Blessed is he who cultivates It in the company of
the good.

When the grace of God descends with the Name
into hearts,

Even brutes and demons, and stocks and stones
are saved.'

(IX. 5)

The most characteristic feature of the Psalm is the soothing effect it has on nerves shattered by a life of hurry and furious activity, and on souls tossed on the waves of passion and inordinate desire. There is in it the still sad music of humanity, a lyrical cry rising from the heart that has known suffering and has found peace. It is a peace behind which lies a tremendous struggle with pain, culminating in victory. 'like the calm of the serene weather brought about by a shower of rain following a storm of dust and wind'.¹ The Guru who uttered this peace chant was the first martyr in the history of Sikhism.

II

He was the fifth in succession to Guru Nanak. Born of a mother who was the embodiment of sacrifice and a father whose name is a byword for

¹*Kabir in Gauri*

service, Guru Arjun followed in his life the ideal of service by sacrifice. If he was liberal enough to include in his Holy Granth the writings of Hindu and Muslim saints most of whom were considered untouchable, he showed equal liberality in promoting the worldly welfare of people. He founded and developed many centres of commerce like Amritsar and Tarn Taran, inviting men of different trades to come and open their business there at his expense. The market opened in those days is still flourishing under the name of the 'Guru's Bazar'. The Guru encouraged horse-trade, banking, embroidery and carpentry among his people, feeling sure that this was one of the noblest ways of doing service to the country.

Wealth came, but it was used in a salutary way to enrich the fast-growing institutions of the community. The ideal of sacrifice was not lowered or allowed to be overwhelmed by the abundance of wealth. The increase of public funds did not mean increase in personal comfort. The Guru kept himself scrupulously poor. He gave away the whole income derived from his personal property to his brothers, and when even this would not satisfy his elder brother, he gave up his residence in Amritsar and retired for a time to a village.

And yet he was not a man of passive quietism. He often took an enthusiastic part in public affairs.

It was because he suffered with those, he saw suffering that he founded at Tarn Taran an asylum for lepers, and, in a time of famine, he moved Akbar to remit the land revenue of the Punjab for a year. In the same way, he invited suffering on himself by refusing to pay the tax unjustly imposed by Raja Birbal on the Khattris of Amritsar. Raja Birbal threatened to bring an army, and enforce obedience to his orders ; but fortunately he was called away to proceed against insurgents on the north-west frontier, where he was killed in an engagement. Had he lived, the war between the Mogul Government and the Sikhs would have come much earlier than it actually did. This readiness of the part of Guru Arjun to bear the consequences of his energetic action shows that he was not the man to seek peace at all costs; nor was his 'peace' synonymous with blissful sloth. Had he thought of this sort of peace as desirable object, he could surely have got it by a life of retirement and unfeeling ease, as so many sages had done in the past. There would have been no need for leading men and risking lives in checking tyrannies. There would have been martyrs, no character no nation of Sikhs. If, therefore, the Sikh character made its mark in the history of the world, it is because its foundation

was laid on suffering for the sake of Truth and Principle. It is suffering that has intensified the Sikh character, and it is in this sense that, in Sikh Scriptures, Pain has been called a medicine,¹ and Hunger and affliction a blessing.² The first thing needful for a follower of Guru Arjun was 'to accept death and to renounce all hopes of life'¹ it was, however, in no ignominious or cowardly spirit that the Sikh was to offer himself for death; he was to welcome it cheerfully as the privilege of a brave man living and dying for a righteous cause :

Death is the privilege of brave men, provided they die for an approved cause.²

The Guru himself died a martyr,³ without complaining, singing in the midst of flames : 'The shell of superstition has burst ; the mind is illumined ; the Master has cut the fetters off the feet and freed the captive.' 'Truth is my place, Truth my seat, and Truth have I made my special object.'⁴ His

1 Maru Dakhne.¹ V.

2 Vadhas. I.

3. That he suffered for his religion at the hands of Jahangir may be seen from the following words taken from the Emperor's own Tuzuk : 'So many of the simple minded Hindus, nay, many foolish Muslims too, had been fascinated by his ways and teachings. He was noised about as a great religious and worldly leader. They called him Guru, and from all directions crowds of people would come to him and express great devotion to him. This busy traffic had been carried on for three or four generations. For many years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or that he should be brought into the fold of Islam.'

4 Maru V

5. Majh, V

cause was righteous, and bravely he suffered for it. No martyr's lot was harder than Guru Arjun's, and yet nobody has sung of life more cheerfully than he: 'Whatever Thou givest, I treat as happiness, Wherever Thou placest me, there shall be my heaven.'⁵ Baba Farid had written in some pessimistic moment : 'I had thought I alone was in trouble. No, the whole world is suffering. From my house top I see that every house is burning with the same fire.'¹ The Guru, when incorporating the Baba's writings in his Book, could not pass over this despairing remark ; so he added his note to it : 'Farid, the earth is beautiful, and in it there is a thorny garden. Those to whom the Master is kind, remain sound even in the midst of troubles. There are very few who love the Dear One ; but those who do, find their lives beautiful and their bodies fair.'

To a man complaining of life-weariness, there is nothing so cheering, so invigorating, as Guru Arjun's *Sukhmani*. It is a great consoler of the mind. In the midst of reckless ambition and fierce international strife, this message of love and peace is sure to touch some responsive chords today and help to produce concord and harmony. In the words of the Guru himself : 'The age is burning hot ; the Name alone can create a cooling atmosphere.'



SYNOPSIS

IN the first three Cantos the Guru inculcates the practice of the Name as of the highest merit. it is superior to all the conventional practices going under the name of religion. It fulfils the highest aim of life, moral and spiritual. It is the crown even of worldly life, personal and public (I). The Name is the support of man here and hereafter ; it is of daily use in all the concerns of life, and is also the ultimate bliss which men have been picturing to themselves as heaven or its luxuries (II). It is superiour to the reading of Scriptures and other religious observances. In fact it is the only true religion (III).

How is the highest objective of life to be secured ? Man's own powers are weak ; his unaided faculties are poor (IV). And then there are other attachments and distractions (V), from which only the vision of God's mercy can save him (VI). This vision can be imparted by the company of the good

(VII). The Ideal Manhood — the Superman — gradual development of the vision from the man of balanced desires to the all-perfect personality that is merged in the source of all perfections, God (VIII). Popular conceptions of the Superman ; e.g. Touch-nothing saints, Vaishnavites, men of Bhakti cult, men of culture, men of service, Salvationists and many others who have a partial vision of God (IX). There are accordingly as many ways of praising and worshipping Him as there are kinds of his creation (X). All are helpless and weak, deriving strength only from Him (XI).

Some foolish people, however, are proud of their own powers of earthly greatness, or religious merit (XII). They belittle the greatness of the saints and slander them. This brings its own nemesis (XIII). Such men are advised to give up their self-importance, and learn to see and hear and judge through God, which can be done only by a life of self-surrender (XIV), and complete resignation (XV) and by dwelling on the excellences of God's personality, who is an allround helper beyond the capacity of any mortal helper. God is the Name that supports and sustains all the universe (XVI). He

is the Truth, and the Truth inspires His servants. The servant who contemplates such a God is a great being (XVII). The greatest of such being is the Guru, who transforms all those who come into contact with him and shapes their lives to their diviner issues (XVIII). This he does by inculcating love of the Name (XIX). This is the only saving grace in human life, which is otherwise mere dust and ashes. All comfort, even heavenly joy or salvation, is found in this (XX).

In the last four Cantos. the Guru gives his conception of the Name.

The Name is the word used to describe the personal aspect of the Godhead. God is the Absolute, and He Himself is the Related, an aspect which became manifest when He created the universe. In relation to God the Absolute, We cannot think of virtue and vice, pain and pleasure, salvation and bondage, matter and mind, life and death, which came only when He assumed the role of a personal God (XXI). This shows that He is the ultimate source of all the physical and moral distinctions which we make so much of in life, and over which we divide ourselves from each other. All the

disintegrating social and religious tendencies would be turned into unifying tendencies, if we understood that God transcends and unifies all (XXII), we should contemplate Him as the Name which pervades everything and is yet unaffected. He is reality ; He is also the moral and spiritual force working in all beings (XXIII). The worship of the Name means the singing of His praises, as found in the Guru's word. 'The Psalm of Peace' itself, if sung or recited with devotion, will do the work of the Name (XXIV).



CANTO 1

PROLOGUE

I BOW to the Divine Enlightener who was before
anything else ;
Who existed when time began its rounds ;
Who is still the True Enlightener guiding the world
even now ;
Who is always the light of the world.

1

I think in love of my Lord, and as I do so, a peace
dawns on my soul,
Erasing all worries of the body and mind from the
tablet of my life.
I think of the goodness of Him who fills all things
with His presence ;
Whose Name is on the lips of countless various
beings.
The Vedas, the Puranas and the Smritis, whose
texts are preserved with so much care. Were
created out of a single letter of God's Name.
A particle of that Name coming to reside in the heart
of a man,
Gives him a glory beyond all praise ;

But he who with a single mind yearns to have a sight
of Him,

Sheds a divine influence which is enough to save
all men.

This 'Psalm of peace' is the joy-raining nectar ;
It is the name of God which dwells in the hearts of
His lovers. Meditate upon it !¹

2

If a man meditates on the Name, he will not go the
round of births,

He will be immune from the torture of Death, And
will shed off all mortality.

His enemies will keep away from him,

And he will be safe from all harm.

His mind will be always on the alert,

And will not be affected by fear,

Or troubled by pain.

This meditation is learnt in the company of the holy.

All riches in abundance for him who is God-
intoxicated !

3

In the joy of thinking of God is contained all wealth
of earthly goods, of mental powers and the nine
sources of aesthetic enjoyment.

In the illumination got from His thought is contained

all knowledge, all devotion and the essence of all wisdom.

In that too is the merit of all repetitions, austerities and oblations.

By the practice of the presence of the Lord all sense of duality is lost, and we see nothing but Him everywhere.

By thinking of Him we feel as steeped in His holiness as if we had bathed in all the waters of pilgrimage ;

We feel honoured in the court of God,
And nothing but good emanates from us.
Our lives become extremely fruitful.

They alone think of Him who are induced to do so by Him.

I wish to attach myself to the feet of them.

4

The praising of His Name is the highest of all practices.

It has upraised many a human soul.

It slakes the desire of the restless mind,

And imparts an all-seeing vision.

To a man of praise, Death loses all its terrors ;

He feels all his hopes fulfilled ;

His mind is cleared of all impurities ;

And is filled ewith the ambrosial Name.

God resides in the tongue of the good.
O that I were the slave of their slaves !

5

They alone are rich who love Name ;
They alone are honourable.
They get acceptance in the eye of God,
And are held as presiding geniuses in the councils
of men.
The possession of the Name places them beyond all
want,
And makes them kings of men ;
They live in eternal bliss,
And enjoy everlasting life.
Who give themselves to the Name ? — Whom God
brings under His grace.
I pray for the dust of such men's feet.

6

The men of God lead lives of Public good.
All homage to them !
Their faces irradiate charm ;
And they live in constant peace.
Theirs is a life of self-control.
And they follow the way of righteousness.
They command sources of manifold joy,
Because they live in the presence of God,

By the aid of such holy men remain always
wakeful ;

Because who knows when the hour of fortune may
strike, and you may be called into His presence!

7

The dear Remembrance ensures to man success in
all undertakings.

And leaves him nothing to worry about.

His tongue is busy with the praise of God,

And his mind is fixed on the steady vision.

Nothing can shake it.

The bloom of the lotus is on his heart,

And the music of the spheres is in his ear.

There is no end to the joy that comes from singing
God's Name.

Who sing it but those to whom God is kind ?

O ! if they would take me into the safety of their
fellowship !

8

It was the quest of the Name that brought forth
saints.

The same quest led to the creation of Vedas.

And inspired men to be hermits, celibates and
donors of charity.

The practice of the Name has turned obscure men

into luminaries of the world.

It was for the glorification of the Name that the world was made.

Think, O think of the Lord as the cause of all causes !

The Name has brought all forms into being.

Himself the Formless One lives in the utterance of the Name.

When by His grace He imparts this understanding to a man,

He learns to practise the Name through the Guru.



CANTO 2

PROLOGUE

O DESTROYER of the pains and sufferings of
the poor !

O Thou who fillest every heart and gatherest under
They wing the deserted and the lost !

I come to throw myself on Thy mercy.

O God, be with me !

1

In the Valley of Death where there are no parents,
sons, friends or brothers,

There, O my soul ! the Name shall accompany you
as helper.

Where the terrible ministers of Death Try to crush
you,

The Name alone will walk along with you.

When troubles extreme threaten to weigh you down.

The Name of God will lift you up at once.

While many acts of atonement will not save,

The Name of God will wash away all sins.

Practise the Name in the Guru's way, O my
soul !

It will bring manifold blessing unto you,

2

Uneasy feels the king who rules the world ;
Even he will get relief if he loves the Name.
A man may possess millions, his desire will still be
unbounded.
He could get release from this desire by obtaining
the wealth of the Name.
The various enjoyments of the World will not allay
his thirst ;
It could be appeased by drinking the nectar of the
Name.
In the Valley of Death which man has to traverse
alone,
The Name will be with him to comfort him.
Such a Name, O my soul ! should be ever
remembered.
When heard from the lips of the Guru It leads to the
highest destiny.

3

In difficulties where a million resources avail you
nothing,
The Name will lead you out all safe.
When a thousand crosses threaten to ruin you,
The Name of God will rescue you at once.
A man who goes through the interminable rounds
of births and deaths,

May yet attain to final rest, if he loves the Name,
Self-conceit defiles the soul ; and nothing can wash
it clean,

Except the Name which purges out all sins.
Such a Name, O my soul ! should be loved with the
fullness of the heart.

It can be obtained in the company of the good.

4

In the Valley of Death where the way is long and
tedious.

The Name of God will there be your provision ;
And in the darkness and confusion of that way.

The Name shall gild for you the gloom.

Where there is no acquaintance for you,

You will find in the Name a friend to go with you.

In the terrible blaze of the sun and sultry heart,

The Name of God will serve you as a shade.

When you feel the parching thirst, O soul !

The grace of God will send you down a shower of
the nectar-Name.

5

The Name of God to saints is a thing of daily use,
It is enshrined in their hearts.

It is the refuge of those who serve Him.

It has saved millions.

The saints praise It day and night.

The pious have recurrent sense of God,
Which serves them as a specific to keep them fit.
To men of God Name is a constant source of fortune.
It comes as a gift from heaven.
To those whose mind and body are imbued with the
love of One God,
It also adds the gift of heavenly wisdom.

6

The Name of God to His lover is the way of life and
the emancipation of the soul.
It is his meat and drink;
It crowns his vision of beauty and love.
It smooths down all the creases of life.
With It the man of God feels exalted,
And glorified in the sight of man.
In the Name he finds the joys of flesh and of mind ;
And he never feels lonely,
As he is absorbed in the service of the Name.
And is rapt in the splendour of God in His sanctuary.

7

God's Name to His servant is wealth and treasure,
Bestowed upon him by God by His own good
pleasure.
It is for him a stronghold of refuge,
Where wrapped in the glory of God he cares for none
else.

He is penetrated through and through with the love
of God which is the sap of his life.

In the silent retreats of his mind he feels the rapture
of the song of God.

He is busy with the thoughts of God all the hours of
the day and night.

He is open to everybody, and does not hide his light.
Many obtain salvation through the love of God,
Radiating from his company.

8

The utterance of the name is the elysian tree,
And the song of His praise the milch-cow of gods.
The talk of God is the best of all sermons ;
By hearing it one's pains and sorrows are removed.
How to glorify the Name is known only to the hearts
of His saints.

They are transfigured by It, and their light drives
away the gloom of all sin.

Only by good fortune one finds the contact of such
men,

From whose service one learns the practice of the
Name.

There is nothing else in the world to compare with
the Name.

It is obtained of the Guru by some rare few.



CANTO 3

PROLOGUE

SO many books on morals and religion !
I have gone through them all with care ;
None of them approaches the Name in its priceless
saving grace.

1

All repetitions of holy texts, penances, religious
discussions and meditations,
The expositions of the six systems of philosophy
and the Smritis,
The practice of yogic exercises and various religious
formalities,
The abandonment of home and everything, and
wandering in the depths of forests,
All sorts of efforts made to secure merit,
The giving of alms and charity and burning costly
things at the sacrificial fires,
Even mutilating the body and making the minced
pieces a burnt offering,
Or starving oneself with vows of different kinds —
All these have nothing in them to equal the
contemplation of the Name —

Not even a single act of contemplation through the
Guru's Word.

2

A man may wander over the whole earth, or lengthen
out his life in one place ;
He may withdraw himself from the world and set
himself up as a master ascetic ;
Or he may burn himself in fire as a sacrifice to his
gods ;
He may give way in charity his gold, his fine horses
and his lands ;
He may practise inly washings, and different yogic
postures ;
Or he may adopt the mortifying ways of the Jains
and put himself under hard discipline ;
He may submit his body to a slow torture ;
But the pride of having suffered will still be there.
There is nothing like the Name of the Lord !
Practised through the Sacred Word,
It secures for man his highest destiny.

3

A man may surrender his life at a holy place of his
own choice.
But pride and vanity will not cease to invade his

mind.

A man may purify himself day and night,
But the dirt of the mind will not depart by washing
the body.

If he submits his body to all sorts of religious antics,
The mind will not be rid of its evil thereby.

What if he cleans his frail body with much water !
By washing how can a wall of crumbling clay be
cleaned ?

O my soul ! great is the glory of His Name :
By It the worst sinners have been redeemed.

4

Too much wisdom brings the fear of Death ;
Too many devices do not quench the thirst of the
soul ;

The wearing of different vestments will not cool
the burning of the heart ;

By a million schemes you cannot smuggle yourself
into the Kingdom of God.

You may go up into the skies or go down into the
nether world, but you will not escape from the
bondage of sin,

The lusts of the flesh will drag you into the net of
delusion.

All other works are penalized by the King of
Death ;

He heeds naught but the praises of the Lord !

All pains depart at the utterance of His Name ;

Nanak says this quite dispassionately.

5

If a man wants to attain the four cardinal boons,
temporal and spiritual,

Let him seek contact with men disciplined by the
Name.

If a man wants to lead a life of no distress,

Let him always sing the praises of the Name.

If a man seeks true renown,

Let him learn to surrender the thought of self in the
company of the good.

If the fear of transmigration overawes a man,

Let him take refuge with those who worship the
Name.

Blest is he who thirsts for the sight of God !

I would offer my life to him in sacrifice.

6

He is a prince among men

Who has effaced his pride in the company of the
good.

He who deems himself as of the lowly,
Shall be esteemed as the highest of the high.
He who lowers his mind to the dust of all men's feet,
Sees the Name of God enshrined in every heart.
He who bears no malice in his bosom,
Will see a friend in every man.
The man of God will receive pain and pleasure with
equal thanks,
And will be unaffected by the good or evil of others.

7

O Lord ! Thy Name is the wealth of the poor,
And the refuge of the homeless.
It is the honour of the lowly,
And the sustenance of the hungry souls.
Thou, O Lord ! art the doer and the prompter of all
deeds.
Thou dost sense the inmost meaning of all hearts.
Thou alone dost know the extent and measure of
Thyself.
The love of Thyself is born of Thee alone.
Thy praises could be sung by Thee alone.
None else knows how to do it.

8

Of all religions the best is
The practice of the Name with purity of conduct.
Of all rites the best is
To purge one's heart of filth and evil tendencies by
association with those who have disciplined
themselves.
Of all devotional practices the best is
The constant application of the heart to the Name.
Of all sacred texts the most sacred is
That by which one hears the praise of God and utters
it to others.
Of all holy places the holiest is where one feels the
stir of the Name in one's heart.



CANTO 4

PROLOGUE

O MAN of little worth and childish silliness !

Think always of the Lord.

Keep your mind fixed on Him who made you,
And who will always stand by you.

1

Mortal, think of the wonders of the goodness of
God !

From what base origins He has brought you out to
be what you are !

How He made you, fashioned you and adorned
you !

How He kept you safe in the fire of the womb !

When you were a baby He gave you milk to drink ;
And in full-blown youth He gave you tasteful food
and comforts, and the sense to enjoy them.

You grew old, and there were friends and relations
to attend on you,

And to feed and nurse you in your bed.

O Lord ! this worthless man will not appreciate Thy
goodness ;

Thy mercy alone will open his understanding.

2

By His grace you live in comfort on the earth,
And enjoy the company of your wife and children,
brothers and friends.

His grace provides you with cool water to drink,
And soothing winds to blow on you and the priceless
fire to serve you.

His grace provides you different pleasures to enjoy,
And all kinds of necessities to live with.

He has given you hands, feet, ears, eyes and
tongue !

And yet you would leave Him who gives these
blessings, and attach yourself to others !

This blind fool has fallen victim to ingratitude ;
O Lord ! save him by Thine own grace.

3

He who keeps him safe throughout his life,
Is not loved at all by the unmannerly man.
How foolish of man that he should not feel drawn
towards Him,

Whose service brings him wealth of earth and
heaven !

How blind of him to think Him far away,
Who is ever and ever present before his eyes !
The ignorant fool forgets the Lord,
Whose service would exalt him in heaven.

This man will always be remiss, O Lord !
Out of Thy infinite mercy take him under Thy
protection.

4

He casts away a gem and is pleased with a shell.
Turning away from truth he gloats over falsehood.
Things of passing interest he cherishes as
everlasting,
And imagines the imminent to be far away.
He occupies himself with things which he will have
to leave,
And ignores the thought of Him who will go with
him as friend.
The ass will shake off the coating of sandal paste,
And will love to roll about in ashes, —
He has fallen into a terrible pit of blindness.
O merciful Lord, lift him up Thyself !

5

He belongs to the human species, but his manners
are those of a brute.
He humbugs the people day and night.
Outwardly he wears the mark of sanctity, but inside
his heart is the filth of worldliness,
Which however much he tries cannot remain

concealed.

He makes a show of learned talk, raptured looks and
religious washings,

But inside him is the blatant dog of greed,

With the fire of passion smouldering in the soul, he
covers it with the ashes of an ascetic's life.

How can he hope to swim across the mighty ocean,
with such weights hung around his neck ?

If God, however, were to come into his life,

He would have his conduct balanced and
harmonized.

6

If a man is blind, how can he find his way by the
sense of hearing ?

Take him by the hand, and he will reach the goal.

If a man is deaf, all talk to him is a riddle ;

Say it is night and he will think you are talking of
the dawn.

If a man is dumb, how can he sing a song ?

Even if he tries, the sound will snap half-raised.

If he is a cripple, how can he roam on the top of a
hill ?

He cannot even take himself there —

O Creator, Lord of Mercy ! I appeal to Thee :

Visit him with Thy grace and he will do all these things.

7

Man thinks not of the Friend who is ever with him.
And loves the one who is his enemy.

He lives in a house built of sand,
And gay with delight indulges in the pleasures of
the world,

Believing in his heart that they shall last for ever.
The fool does not remember that death shall end
them all.

What enmity and strife, what lust, anger and
sentimentality,

What falsehood and viciousness, what greed and
fraud !

These he has carried from life to life, and this is all
his record.

O Lord ! redeem him with Thy grace.

8

Thou art the Master ; to Thee I pray.

My body and soul are Thy gifts to start life with.

Thou art the Father, Thou the Mother, and we Thy
children !

We draw manifold blessings from Thy grace.
None knows Thy extent :
Thou art the highest of the high.
All creation is strung on Thy will ;
It has to accept all that comes from Thee,
Thou alone knowest what informs Thy puposes.
I am ever and ever a sacrifice unto Thee.



CANTO 5

PROLOGUE

THOSE who abandon God and absorb
themselves in other interests,
Are doomed to fail in everything and lose credit with
God—the credit which comes from the Name.

1

The ungrateful wretch ignores ten gifts bestowed
by God,
And for the sake of one withheld, he loses his faith
in him.
If He were to withdraw all ten and leave him none,
What could the fool do to Him ?
We should bow to the Master in submission,
Before whom nothing can prevail.
The man who finds delight in the sweet will of God,
Has his heart brimming with the fullness of joy.
He who is gifted with resignation to His will,
Is endowed with all blessings of life.

2

The Divine Banker advances countless gifts to man
as his capital,

Which is used by him in eating and drinking and
merry-making.

But the moment the Owner takes back some of this
trust,

The fool begins to feel offended ;

Thus by his own act he loses credit with the Master,
Who will not trust him again ;

If, however, he were to return the gift to its Owner,
Willingly surrendering it on demand,

He would bless him four times more.

The Master is so generous !

3

The various kinds of worldly joy

Must pass away sooner or later ; this you must know.

A man sitting comfortably in the shadow of a tree
grows fond of it ;

But when the shadow moves away from him he feels
pain.

Whatever is seen is fleeting,

And yet the purblind fool tries to grip and hold it.

A man who gives his love to a passing traveller,
Will get no return.

O my heart ! the love of the Name alone brings
peace ;

This love is given by God himself out of His bounty.

4

Man himself, his property, his relations, all must perish

And so his sense of self, his love of possessions and his delusion about their permanency.

Perishable is his dominion, youthful beauty and accumulated wealth ;

And so is his power to indulge in carnal pleasure and to terrify others with his wrath.

Perishable are his chariots. elephants, horses and uniforms.

His gloating over the seeming charms of life,

His pride in his attachments and his intrigues,

His crowing over his own importance, — all will come to naught.

The only thing imperishable is the love of God practised in the fellowship of godly men.

My daily faith derives its life by meditation on the feet of God.

5

Vain, al vain, are the ears that listen to the slander

of others.

The hands that steal the property of others,
The eyes that stare at the personal beauty and charms
of another's wife,
The feet that hasten to do evil to others,
The tongue that is greedy for savoury food and
dainty dishes,
The nose that takes delight in smells provoking evil,
The heart that hankers after the covetable things of
others—
The whole body is vain which is never used for the
good of others.
All those are vain who do not realize this.
Only those lives are fruitful which are filled with
the Name of the Lord.

6

Vain is the life of the godless.
How can one be pure unless purified by Truth ?
Worthless is the life that is dark and unilluminated by
the Name ;
It stinks in the nostrils of others.
As the crop in a field goes waste without rain,
So the days and nights unblessed by the Name pass
in vain.
All works are meaningless unless inspired by the

love of God,
As is the money of the miser put to no use.
Blessed are they in whose hearts dwells the love of
the Name.
I pour out my life as an offering to them.

7

Man professes one thing and does another.
With no love in his heart he merely pays lip-service.
But God the searcher of hearts knows everything.
He is not pleased with outward semblances.
If a man preaches to others what he does not do
himself,
He shall go the round of endless births and deaths.
He who takes God into his life shall never preach in
vain :
His precepts will save all mankind.
Those alone realize Him in their hearts who enjoy
His blessing ;
I wish to be at the feet of such holy men.

8

My supplications to the Most High, who knows
everything,
And who exalts the creatures of His own making !
He being all in all, meets out His own justice:

To some He shows Himself to be near, to others as
being far away.

Without resorting to efforts of mind or tricks of
policy,

He can thoroughly know the workings of the human
heart.

He can draw to Himself any body whom he chooses,
Being present in every place.

The man whose life God touches with His grace,
becomes His servant.

We should therefore apply ourselves to God every
moment of our lives.



CANTO 6

PROLOGUE

I COME to take refuge with the Lord ;
May the Divine Guru out of His mercy grant
That the passions of lust, anger, greed, pride and
undue attachment in me may vanish and leave
me in peace !

1

Bear in mind the Master
By whose favour you enjoy so many kinds of dainty
dishes
And apply sweet-smelling perfumes to your body.
Think of Him, and your life will bloom to its
fruition.
Let your mind always dwell on Him
Whose kindness provides you with a comfortable
house to live in.
Let your tongue ply day and night in praise of Him
Who enables you to live happily with your family.
It is His mercy that allows you indulgences of the
body and mind
He alone is worthy of all your devotion ; constantly
worship Him.

2

It is by His grace that you get silks and satins to wear ;

Why leave Him and attach yourself to others ?

It is by His grace that you get cosy beds to lie in ;

Sing therefore His praises night and day.

It is His grace that brings you honour among men ;

Honour Him therefore with your tongue and voice.

Look up to Him therefore with your tongue and voice.

Look up to Him always, the One Supreme Lord,

Who helps you to live up to your convictions

And when you die, this devotion to the Master will bring you glory in the court of heaven,

And you will enter your ultimate home with triumph.

3

His grace has given you a body, healthy and golden ;

Think of such a loving God with love.

His grace it is that saves your repute from harm ;

Praise Him constantly to get peace of mind.

He covers all your faults with His Grace ;

Submit to Him with as your Supreme Master.

Call upon Him with every breath as the Highest of the high,

Who has made you high in the range of all creation.

This invaluable stage of existence is attained through
His grace ;
You must offer all your love to Him.

4

His kindness gives you jewels to wear ;
Why hesitate to cherish Him in your heart ?
His kindness gives you orchards, fields and
wealth ;
Clasp Him to your bosom as your Lord.
Bear Him always in your mind as you sit or go
about ;
For He it is who moulded your being —
The one incomprehensible Lord who preserves you
here and hereafter.

5

It is the Lord's bounty which enables you to indulge
in so much charity ;
Think of Him day and night, O man !
It is due to His kindness that you are able to keep
up a fine tradition ;
Keep Him therefore constantly in your mind.
It is His grace that has given you a handsome
figure ;
Think of Him always as the Lord of unequalled
beauty.

He it is who placed you in a high family ;
Dwell on His kindness every moment of your life.
It is His goodness which will uphold your honour
in the court of heaven ;
Give Him praise, O man ! as the Guru directs you.

6

It is through His goodness that you hear such
earcharming music,
You see such eye-entrancing sights,
You speak such nectar-dropping words,
You move your hands and feet with ease and grace,
You live your life in peace and comfort —
A life of perfect fruitfulness ;
And then you realize the highest destiny,
And are absorbed in ultimate peace and bliss.
Why abandon such a Lord, and attach yourself to
others ?
Be guided by the Guru who will awaken your soul
to acknowledge Him.

7

Never forget the Lord in your mind,
By whose kindness you get distinction in the world,
And are clothed with glory.
Inconsiderate man ! think of His goodness.
He it is who fulfils your purposes ;
Know that His presence is diffused all around you.

It is His grace by which you attain the Truth ;
O my heart ! cleave unto Him with love.
I shall meditate on His Name alone,
Whose grace it is that saves all mankind.

8

The Name is that which He imparts to the tongue
The praise is that which He grants to be sung.
The revelation comes through His grace,
And the lotus of the heart comes to bloom.
If it pleases the Lord He makes His abode in the
heart of man,
And clarifies his understanding.
O Lord ! all superior things come from Thy mercy ;
Nothing is obtained by man's own efforts.
Thy creatures, O Lord ! apply themselves to
whatever Thou designest for them ;
They have no power in themselves.



CANTO 7

PROLOGUE

SALVATION is open to anybody and everybody
who calls upon the Supreme Being as
unapproachable and unfathomable.

Listen, O friend ! to the wonderful story of the man
of faith,
As Nanak tells it.

1

In association with the man of faith the disciple's
life is brightened up ;
He is cleansed of all impurities ;
His vanities vanish,
And in their place appears the welcome light of
knowledge.
Setting his differences with the world,
He comes to realize the nearness of God ;
He obtains the jewel of the Name,
And all his activities centre round the one object.
Who can describe the praises of a man of faith ?
His glory runs indeed into God's.

2

In the fellowship of the good, man gets a vision of
the Invisible,
And his life blossoms forth to the full ;
He is able to control his five senses,
And is gratified by the joy of the ambrosial Name
He feels humble towards all fellow-men,
And as he talks, hearts are enchanted by his words.
His mind does not wander this way and that :
It has found stability and peace,
And is placed beyond the reach of all illusions.
Even God is well pleased with such a man.

3

In the company of saints, man learns how to turn
enemies into friends,
As he becomes completely free from evil,
And bears malice to none.
In the company of the good, there is no swerving
from the path,
No looking down upon anybody as evil
Man sees all round him the Lord of Supreme Joy,
And freeing himself from the feverish sense of self,
Abandons all pride.
Such is the efficacy of fellowship with a holy man,
whose greatness is known only to the Lord :
The servant of the Ideal is akin to his Master.

4

In the company of the good, man feels no
restlessness ;
His mind rests in constant peace ;
He feels within his reach, things beyond perception,
And has mind enough to bear the unbearable,
He lives on a high plane of spirit,
Approaching the abode of God Himself ;
And from that height realizes the essence of all
religions,
And sees God everywhere.
To him is granted the treasure of the Name :
Such is the effect of fellowship with a man of
faith :
I offer my life at the feet of such a man.

5

A man moving in the company of the good
saves his whole family,
His relations, friends and acquaintances.
In that company he finds a store of wealth,
From which the lives of others are blessed with
abundance.
Even the king of Death offers his homage to him,
And the angels and gods sing his glory.
The company of the good is that by which a man's
sins are removed,

And he is made to sing the praises of the ambrosial
Name ;
He feels at home in all places,
And his life is most fruitful.

6

Once a man enters the sphere of the holy company,
his efforts cease ;
The very Presence works in him a perfect peace.
It dispels all darkness
And fear of hell,
And gives him a cheerful prospect of life here and
hereafter.
The sense of alienation from God is removed, and
man lives in union with Him.
In the company of a man of faith, whatever one
wishes is obtained ;
Nobody is turned away empty-handed.
God Himself resides in the heart of His saint,
And salvation in the words dropping from his lips.

7

I hear the Name of God, when I sit in the company
of the good.
There I sing His praises.
As long as I am there, God is not out of my mind,
And I have faith that I shall be certainly saved.
In the company of a man of faith, God is dear to my

heart,
And I see Him filling every being ;
There I learn to be obedient to Him ;
And my life, made healthy and sound,
Is brought to a complete fulfilment.
How fortunate to meet such a man of faith !

8

The greatness of a man of faith is not known even
to the Vedas ;
They describe what is within the world of
perception ;
But the greatness of man of faith extends beyond
the phenomenal world.
It fills all places.
And is not exhausted ;
It is infinite ;
It is the highest of the high ;
And the greatest of the great ;
There is nothing to measure it by but itself :
In fact, O brother ! there is little difference between
God and His saint.



CANTO 8

PROLOGUE

THE Ideal Man is known by these signs :
He thinks the True One, talks the True One,
And sees nothing but the True One anywhere.

1

The God-awakened man lives pure amid the
impurities of the world,
As is the lotus unaffected by the touch of water.
While always counteracting evil he keeps himself
unsullied,
As does the sun while drying up all noisome things.
He looks on all with the same benevolence,
As the wind blows on the king and the slave alike.
He possesses his soul uniformly in patience,
Like the earth which is dug up by one and
sandalpasted by another.
To find another comparison for God-awakened
man ;
He is in his nature like the fire that warms and lights
and cleans.

2

The God-awakened man is most clean of spirit,
As is water that admits of no pollution ;
His mind is illumined,
As is the sky spread above the earth ;
To him a friend and a foe are alike,
As he himself is devoid of all pride.
He is yet the most exalted,
Because he is the humblest in spirit.
He alone can attain this stage,
Who is visited by the grace of the Lord.

3

The God-awakened man makes himself the dust of
all mens' feet ;
He alone enjoys the highest spiritual bliss.
He extends his kindness to all,
As he is incapable of doing evil to any one.
He makes no invidious distinction between man and
man ;
His eyes rain nectar on whomever they fall.
He is free from all entanglements,
And his life is serene.
His soul feeds on the knowledge of God,
And God alone is the object of his contemplation.

4

He centres his hopes on One alone,
This God-awakened man ;
He is imperishable,
Humility is part of his being,
And benevolence springs eternal in his breast.
He does nothing by constraint,
Yet he is a man of self-control.
Whatever proceeds from him is good.
His life is creative and fruitful,
All those who are drawn into his fellowship are
saved.
He is the beau-ideal of the world for contemplation.

5

The Ideal Man's life is attuned to the One ;
God lives and communes with him as his
companion ;
His Name to him is home and family,
And his stay and support.
The Ideal Man is always awake to the approaches
of his Beloved.
He banishes his own thought of self,
And fills his heart with Supreme Bliss.
His life becomes a constant source of joy.
He dies not,
But finds a place in the Abode of Everlasting Peace.

6

The Ideal Man understands the ways of God,
And his bosom glows with love for Him.
No cares for him—
As he is a man of pure motives.
He alone reaches this Ideal whose life is taken in
hand by God Himself.
Great is his glory,
And great the fortune of him who has a sight of him.
I would pour my life at the feet of such a one.
He is the quest of gods like Shiva—
Nay he is the god of gods himself.

7

No one can appraise the worth of the Ideal Man.
Everything is within the ambit of his soul.
Who can fathom the depths of his mystery ?
We should bow to him in reverence.
It is not given to us to interpret even a letter of his
praise ;
He is the lord of all.
Who can tell the extent of his greatness ?
Only a man as perfect as the Ideal Man could
measure the reaches of his soul.
He has no end or limit.
Ours is to stand in awe and reverence before him.

8

The man raised to this Ideal is the maker of the
whole universe.

He lives for ever and does not die.

He fashions the souls, chalks out the path for them
and determines their destiny ;

In fact, he is the perfect exemplar and the
Providence.

He is the refuge of the forsaken and the lost.

He takes all under his wing ;

All are different limbs of his body,

And he is at one with the Formless One.

There is nothing else to compare him with :

He is the universal lord.



CANTO 9

PROLOGUE

THERE are other types of holy manhood, like
the 'Touch-nothing' Monks.
To me the best of them is one who cherishes the
Name in his heart,
Sees the Lord reflected in all others,
And adores Him every moment of his life.
Such a man is capable of saving all mankind.

1

Among millions there is scarcely one who could be
called a true 'Touch-nothing' saint.
Such a one would never allow his tongue to touch a
lie,
His mind being so taken up with the thought of
Immaculate God.
His eyes are not tempted to stare at the beauty of
others' women,
His heart being engaged in the love and service of
the good.
His ears are not tempted to hear the slander of
anyone,
As he is ready to believe the worst of himself.

With the help of the Guru he keeps himself
untouched by evil,
And purges his soul of all low desires.
He conquers his flesh and keeps himself free from
all deadly passions.

2

A Vaishnav, of the cult of non-violence, is one whose
life is approved by God,
Who throws up his allegiance to Mammon,
And while exerting himself in action has no thought
for reward ;
So disinterested is the religion of a true Vaishnav.
He has no desire for the fruit of his labour :
He is absorbed in the service of love and the
hymning of God's praises.
The Name pervades his body and his mind.
He is merciful not only to animals, but to all
mankind as well.
He understands the true significance of the Name,
and makes others realize it.
Such a Vaishnav has reached the highest attainment
of life.

3

A true follower of the cult of Bhakti is one who
emphasizes the love of God,
Who dissociates himself from all evil attachments,

And freeing his mind of all superstition,
Salutes the Presence of God in everything.
To wash away his sins he seeks the company of the
good ;
This for him is the sanest course to adopt.
Day and night he toils in the service of God,
Dedicating his body and soul to His love,
In a deep personal attachment.
Such a man of Bhakti cult shall obtain the object of
his love, that is God.

4

A Pandit is one who cultivates his own soul,
And disciplines his mind in the service of the Name,
The Name is his best drink.
Such a Pandit by his teaching can make the whole
world live.
With the heartening gospel of God on his lips,
He escapes the portals of birth and death.
He knows the essence of the Vedas, the Puranas and
the Smritis ;
And sees the visible world contained in the Invisible.
He imparts his teaching to all the four castes,
withholding it from none.
Such a man of culture deserves the homage of all.

5

The seed of the Name is sown in every heart :

Anybody out of the four castes may practise the
Name :

Whoever does so shall obtain salvation.

Blessed is he who cultivates It in the company of
the good.

When the grace of God descends with the name into
hearts,

Even brutes and demons, and stocks and stones are
saved.

The Name is the cure for all diseases,

And the singing of His praise all health and joy.

By no amount of religiosity, or reasoning, can we
seize upon the Name :

It is a free gift to one whose being is inscribed with
It by the finger of Grace.

6

He alone deserves to be called the true Servant of
God.

Whose heart is the dwelling-place of the Supreme ;
He alone has the vision of the All-Pervading Soul;
He alone has the sense of being the slave of God's
slaves.

He who feels the presence of God nearest to him,
Is the accepted servant of His servant with grace,
The servant begins to see the inmost meaning of
things.

While dwelling in the midst of busy life he keeps

his soul unattached :
Such is the way of 'God's Servant'.

7

The Man of Present-Salvation is one
Who loves God's will with his heart and soul.
He meets joy and sorrow with an equal mind.
He is ever happy ; no pain of separation for him !
To him the coveted gold is no more than dust,
And the promised nectar is no sweeter than the bitter
cup of poison.
He is indifferent to honour and dishonour.
And makes no distinction between a prince and a
pauper.
For him whatever comes from God is most
reasonable :
Such a man may be said to have attained immortality
while yet a mortal.

8

All hearts belong to God ;
Whichever one He chooses to live in, acquires a
name according to His presence.
God is the Doer, and the strength to do is also from
Him ,
Whatever pleases Him will come to pass.

He has spread His presence like a mighty ocean with
endless waves of creation ;

His ways are inscrutable !

Each man has a vision of Him according to the light
granted to him.

God Himself, the Creator, is immortal,

Generations of men have worshipped Him, and doing
so have felt blessed.



CANTO 10

PROLOGUE

VARIOUS people praise the Lord ; but He is
without end or limit ;
Nor is there any end to the extent and variety of His
creation.

1

Millions upon millions are engaged in the worship
of God ;
And millions in doing the duties enjoined on them
by custom.
Millions reside at sacred places,
And millions leave homes to wander in forests.
Millions listen to the reading of Scriptures,
And millions strive to excel in austerities.
Millions are busy in spiritual contemplation,
And millions as poets muse on Him through verse.
There are others who think of Him under ever-new
names.
But the horizon of His greatness ever recedes before
man's vision.

2

How many men are there full of self-conceit !
How many blind in ignorance !
How many wooden-hearted misers !
And dry-souled unsociables !
How many grasp other peoples' property !
How many talk evil of others !
How many are grabbing at wealth !
How many wander in foreign lands !
All are engaged in doing what is appointed for them.
The Creator alone knows the ways of His creation.

3

There are so many seers, and celibates, and monks !
So many kings who are mere voluptuaries !
So many birds that fly and reptiles that creep !
So many stationary objects like trees and stones !
So many elements like the air, water and fire !
So many realms and earthly regions !
So many suns and moons and stars !
So many gods and demons and so-called crowned
kings of heaven !
All this infinite variety of creation is strung on God's
own will.
Those alone reach the fulfilment of their existence
who are chosen by the Lord.

4

No end of variety in God's creation ; some are men
of serenity and peace, others of active and living
ambition, and still others of dark, unruly passions,
There is no end of sacred books and moral codes
prescribed for them.

In God's creation, there are so many gems formed
in the depths of oceans,

So many insects of ephemeral kind,

And so many animals long-lived and large.

Of hills and golden mountains there is no end ;

And no end of the powers that watch over the wealth
in them — some beautiful and fond of music and
dance ; other ugly and cruel.

There are millions of evil spirits, as there are tigers
and swine by the million.

God is near them all, and yet far from them ;

He fills them, and is yet apart from them.

5

Millions live encased in the worlds below,

And millions above in heaven or in hell ;

Millions are born, and live, and die as men,

And millions are wandering in lives of various
grades.

So many lead a life of no exertion,

While others strain themselves beyond endurance

to scrape together a living ;
So many are made rich and enjoy their wealth,
While others are made anxious on account of it.
God keeps man in whatever conditon He wishes ;
He holds all power in His own hands.

6

There are millions who withdraw their affections
from the world,
And attach them to the Name of the Lord ;
Millions are engaged in the quest of God ;
They find Him in the inner recesses of their own
souls.
Millions have a thirst for the sight of God,
And He the Immortal comes to meet them where
they are.
Millions seek the company of the good :
Therein they get imbued with the love of God.
But most blessed are they
With whom God of His own grace is well pleased.

7

In the infinite field of creation, there are countless
regions above,
And countless regions below, with infinite mines of
life,
Turning out countless species of beings
And this process of creation has been repeated so

often,

Each time the world taking on a different shape ;
But the one Lord remains ever and ever the same.
All these teeming millions of various kinds,
As they come out of Him, are absorbed back into
Him at the last.

No one can know the limit of His being ;
He is all in all Himself.

8

There are so many who approach the Lord through
service ;

They get their minds illumined thereby.

There are so many others who seek to know the
Essence of things ;

They are granted the eyes to see nothing but the One
everywhere.

There are others engaged in quaffing the nectar of
the Name.

They get life everlasting and become immortal.

There are countless others who sing the excellences
of the Name ;

They enjoy the spiritual bliss and are absorbed in
the beatific vision of the Divine Harmony.

But they are the beloved of God.

Whom He makes His own and seeks to commune
with always.



CANTO 11

PROLOGUE

THE Cause of all causes is God alone, none else.
I am all for Him who is present in sea and land,
and fills all space between heaven and earth.

1

God is the cause of all causes, and the ability to do
is with Him.

Only that which pleases Him comes to pass.

There is no end or limit to His power.

He can set up or demolish His creation in an instant.

He supports it with His will, and lo ! there it stands
without any prop.

It comes out of His will and will go back into His
will.

It behaves high or low according to the workings of
that will,

And passes through various phases and moods,

God lives in all things,

And working through them beholds His own glory.

2

If it please God, man finds his salvation,

And though laden with the dead weight of sin, he is
ferried across to the shore of life everlasting.
If it please God, man can be restored to life, though
dead,
And be able to recount His praises.
The fallen can be set up again in His grace.
He is Master of his action and His council ;
He controls our life at both its ends.
Sitting behind the scene He directs the show, He acts
the parts, and He himself enjoys the acting.
Whatever appears in action is prompted by His
will ;
We can see no other doer.

3

Say, what lies in man to do ?
He only does what God ordains in His will
If man had the power, he would seize everything unto
himself.
No, all power lies with God.
Not knowing this, Man gives himself up to evil ;
Otherwise he would save himself from it.
But deluded by ignorance, he wanders in different
directions ;
And turning vain in imagination, he explores all the
avenues of ambition in a moment.
When, however, out of His mercy God grants His
love,

Man absorbs himself in the practice of the Name.

4

God is so gracious to the humble !

He may raise a grovelling slave to the position of a king in a moment.

An obscure man with nothing to show in him.

May be instantly brought out as a world-wide celebrity.

He whom the Universal Lord takes into His grace
Has the account of all his deeds written off.

All bodies and souls are His.

The Perfect One shines in all hearts.

The whole framework is His, as He has made it.

I live by seeing the glory revealed in it.

5

Whatever power man has is not at his command,
As the spring-head of all action is the Lord of all
Himself.

Poor man has simply to obey.

It is God's will which ultimately prevails.

Man sometimes aspires to heights of hope, and
sometimes his spirits run low in despair.

Sometimes he sulks, and sometimes he brightens
up with joy.

Sometimes he makes it his bussines he brightens up

with joy.

Sometimes he makes it his business to disparage others, sometimes to praise them.

Sometimes he explores the high heavens ; sometimes he labours in the bowels of the earth.

Sometimes he dips into the mysteries of divine knowledge ;

But the union with God comes of His own moving.

6

At times man trips about in various ways ;

And at times he sleeps away whole days and nights,

At times he looks terrible in a towering rage ;

And at times he humbles himself to the dust of all men's feet.

At times he sets himself up as a great monarch ;

At other times he assumes the beggar of lowly means.

At times he goes down in the estimation of others ;

And at times he wins the reputation of a good man.

In all conditions he lives as God keeps him.

This is a Truth I utter as imparted by the Master's grace.

7

Sometimes, as a scholar, man holds forth in speech;

And sometimes, as mute ascetic, he is lost in contemplation.

Sometimes he bathes at sacred places or river-sides;
And sometimes he is a miracle-worker, with words
of deep significance on his lips.

His soul as led wanders through mazes of life,
Such as that of an elephant, a worm, or a moth.

He assumes different roles as a player,
And dances to the tune set by God the Master.

Whatever He wills comes to pass ;
There is none else but Him to will.

8

There comes a moment in the life of man when he
gets into the fellowship of the holy ;

Thence there is no coming back for him.

He is settled in the abode of imperishable
foundations.

His life is transfigured with the Light within :

His mind and body are saturated with the love of
the Name ;

And he lives constantly in the company of God,

His light blended with the light of Divine,

As water is blended with water.

All his wanderings are over, and eternal peace is his,

I am ravished by such a unifying vision of God !



CANTO 12

PROLOGUE

HAPPY are the meek in spirit, who efface themselves and are poor.

The arrogantly great are effaced by their own pride.

1

He who has in him the pride of sovereignty,
Shall be lowered into the pit of hell as a dog.

He who prides himself on his beauty,
Shall be turned into the meanest worm that lives in
dung.

He who esteems himself as a man of works
Shall have to work his way through many a life and
death.

He who is proud of his wealth and land
Is a fool blind and senseless.

When God out of his mercy lends humility to a man's
heart,

He gets liberation in this world and peace in the
next.

2

If a man is puffed up with his riches,

He will lose all ; not so much as a straw will go with him.

If he sets his hopes on a multitude of men and arms,
They may melt away in the shock of a moment.

If he crows over others for his personal bravery,
Who knows his person may not be reduced to ashes
in a moment ?

If he esteems nobody before his presuming self,
The heavenly Judge will lay him low for it.

If by the grace of the Guru he is able to efface his
pride,

He will find acceptance in the court of God.

3

A man may do thousands of good deeds in egoism ;
All are vain ; he merely tires himself out.

Or he may feed his pride by going through of good
various penances ;

He will be haled from heaven into hell, and from
hell into heaven.

By no such devices can he soften his soul ;
How can he enter into the kingdom of God ?

As long as a man deems himself good,
No goodness can approach him.

But if he is humble in his heart before everybody,
He will be known as a man of unalloyed virtue.

4

As long as a man thinks he can do something by
himself,
So long he shall find no peace.
If he takes credit for anything done by him,
He shall have to wander from life to life.
So long as he holds some as his enemies, and others
as friends,
His mind will never be at rest.
So long as he is wrapped up in the illusory joys of
life,
He lays himself open to divine retribution.
But when God's mercy overtakes him, his bonds are
broken,
And, Guru-guided, he is released from his pride.

5

When a man has earned a thousand, he hankers after
a million ;
He is never satisfied with his hoardings,
He indulges in all sorts of evil passions,
Yet his craving is not appeased ; he only ruins
himself.
Without contentment there can be no satisfaction ;
All is idle—busy life, as in a dream.
Peace—entire peace—is found only in the love of
the Name,

Which is obtained by a lucky few.
It rests with God who is all in all.
Bend your thoughts on Him with every breath.

6

God is the doer of all man's doing.
There is no resource with the poor mortal,
Who becomes what God makes him in His regard.
The Lord is everything.
Whatever He does is from His sweet pleasure.
He is detached from all, and is yet with all.
He sees everything, understands everything, and
treats everything with discrimination.
He is one, and is also manifold.
No death or disappearance for Him, and no coming
or going.
His ageless presence is diffused everywhere.

7

His 'teacher-mind' broods over His creation,
And his 'pupil-mind' working in the process
understands the instruction.
The process itself is an extension of His being.
Everything that is, is of Him ; He is the Creator.
Nothing can happen apart from Him.
He is here, there, and everywhere.
He stages plays of endless shifting scenes,
And Himself acts in them the wondrous parts.

He is in all minds, and all minds are in Him.
There is nothing here to measure Him with.

8

The Lord God is verily verily true ;
This is declared by a rare few touched by the Guru's
 grace.

All that He has made is also verily verily true ;
Some few in millions have had the sense to realize
 this.

Thy form is verily verily fair,
Extremely sweet, superb and beyond compare.
Pure and undefiled is Thy word,
Heard in the inner recesses of the heart, and spoken
 to the listening ears of faith.

Holy, holy, holy and immaculate
Is he who meditates on the Name with all the love
 of his soul.



CANTO 13

PROLOGUE

HE who submits himself to the influence of
saints qualifies himself for freedom ;
But he who slanders them
Repeats himself in many lives.

1

He who talks evil of a good man hastens his own
end,
He is pursued by death everywhere ;
All peace departs from him ;
And he feels surrounded by hell.
His understanding is clouded ;
He loses lustre with the people ;
And, repelled by the good man, he receives refuge
nowhere,
As all places touched by him become foul.
Even this slanderer can be saved, however,
If the saint is moved to mercy and takes him into
his fellowship.

2

He who talks maliciously of a saint becomes a

wryfaced wretch,
Croaking like a raven.
He lives the life of a serpent,
Passing on into slugs and creeping things.
He is consumed by his own burning desire.
He is duped on all hands ;
Is shorn of all glory ;
And is reduced to the lowest of the low,
With no place to live in as a home.
Would the saint so will it, even such a man can be
lifted to the highest.

3

The man of slanderous tongue is extreme in
everything.
He is never at ease —
This arch-fiend,
This accursed of God,
Prosperity leaves him,
And he is woe-begone and helpless.
He is assailed by all diseases,
And is abandoned in moral isolation.
In fact the slandering of a saint is the sorest of all
evils.
And yet if the saint so wishes, he can save his own
slanderer.

4

He who thinks evil of a good man is unholy in his designs.

He can be friendly to nobody.

He goes about like a convict,
Shunned by all.

He must be a man of vilest vanity,
A man of crooked nature.

Such a man is balked of all rest,
And goes hurtling through the groove of life and death,

Finding no abiding place,
Until the good man he maligned, out of his gracious will, thinks of reuniting him.

5

The slanderer of a saint is cut off in mid-career.

He is baffled in every quest,

Is thrown into a wilderness,

And is misled into vain wanderings.

He is hollow from within,

Like the lifeless corpse of a dead man.

Nothing in his life takes root :

The seeds he sows exhaust themselves without growth.

Who shall support such a man ?

None but the saint, who may move his gracious will

to save even his slanderer.

6

He who bears ill-will towards a saint feels choked,
and strives in vain for breath,
An does a fish out of water pants for life.
He is always hungry, never is he satisfied,
Like the fire which never has enough of fuel.
He is left severely alone, with nobody to claim him
as his own,
As is the spurious sesame left ungathered in the
field.
He has nothing about him of truth that sustains ;
But is completely immersed in falsehood.
What can he do ? His nature is decreed from on high.
He is what his Designer has made him.

7

And what a deformed creature he is — this maligner
of saints !
This convict of eternity !
He is always tantalized,
And is kept hanging between life and death.
No hope of his is realized.
He departs in despair.
There can be no satisfaction in this career of slander.
A man becomes what he loves best.
Nobody can suppress the trend of his antecedents,

Which are known only to his Maker.

8

All hearts are His ; He is their moulder,

Our obeisance is due to Him.

We should extol Him day and night,

And think of Him as we breathe or eat.

Whatever He chooses to do must happen,

Man becomes what He makes him.

All is His play, and He Himself is the player.

Who else is there to criticize Him ?

Fortunate indeed is he

Who is visited by His grace and receives the gift of
His praise



CANTO 14

PROLOGUE

LEAVE of making clever guesses, my good friends,

And fix your thoughts on God the King.

Make him alone the centre of all your hopes ;

And your troubles, temptations and terrors will
vanish.

1

Know that all reliance on man is vain,

The true giver is God alone .

Whose gifts appease our wants ;

And we feel no hunger.

He alone can kill or keep alive unharmed ;

Man has nothing to do with it.

Peace comes from understanding His will.

Keep the Name constantly in your heart,

And wear it like a charm round your neck ;

No harm shall approach you.

2

Let your heart sing the praises of the Formless One

This should be the righteous course for you,

Keep your tongue pure by the touch of the Nectar
Name ;

It will give your mind perfect peace.

With your eyes behold the splendour of God's
presence.

The company of the men of faith will banish every
other presence from your sight.

With your feet walk in the way of God :

You will be treading down your sins with every step
you take.

With your life be rounded off to God's best approval,
which will be reflected in your face.

3

They are the blessed of the world,
Who are ever busy singing of God's goodness.

They are the most wealthy and prosperous.

Who dwell on the richness of the Name.

They are the superiors of mankind who in their
thought,

They alone can be called ever happy and at peace.

They alone who see that One God underlying all
existence,

Can understand the secrets of this and the next
world.

They whose minds have realized God manifested in
the Name,

Can alone understand the Absolute aspect of the
Godhead.

4

When, thanks to the Guru, man turns his eyes into
himself and sees how little he is,
He is able to free himself from undue affections,
And, admiring the wonders of God holy company,
he offers his heart's praise to Him.
This heals him of all diseases.
Day and night he sings or talks of God alone,
Such a man, in the midst of earthly engagements,
is living the life of heaven.
He has broken the bonds of mortality,
As he has withdrawn all his hopes from the world
and rested them on God.
His soul hungers after the Supreme,
And no pain can approach him.

5

He whose mind is fixed on God
Is a saint who never wavers and is always at peace.
He is servant enjoying the grace of his Master.
How can he be afraid of anyone ?
He has seen the Lord as He is,
Penetrating His creation with His presence.
He has been successful in his unceasing search,
And, Guru-guided, he has come upon this
fundamental fact :
That wherever he turns he finds God to be at the

root of all things ;
He is Matter as well as Mind.

6

Nothing is born, and nothing ever dies ;
It is God alone disporting Himself.
What comes and goes, the visible and the invisible,
The whole creation obeys His busy hand.
He exists by Himself, and is yet contained in all,
Which by various means He creates, supports and
destroys.
He is imperishable : nothing of Him does ever decay.
He is conducting the whole process of the universe,
Himself being unseen and inscrutable in His glory.
Some rare man, to whom God grants the gift,
can practise this presence of God.

7

The man who knows the Lord is glorious ;
He can save the whole world with one word of his.
Such a servant of the Lord is endowed with the
power to uplift all,
And to relieve all their suffering,
He is united with the spring of all Mercy,
And has attained Bliss by the practice of the Guru's
word.
Fortunate is he indeed.
Who in kindness is taken into fellowship by such a

saved one.

The whole life of the saved one vibrates with the
Name, and he rests in eternal peace.
Such a one is the noblest of men.

8

In whatever he does, he acts with a heavenly air
Caught from the constant companionship of God,
He does things as they occur to him in the course of
nature,

Recognizing always that God is the real doer.
The actions of God are pleasing to him,
For he has looked through things and gazed on God
as He is.

He is at one with Him who is the source of his life ;
The title of All-Peace therefore belongs to him as to
his Master.

In honouring His servant, God has only honoured
Himself.

For the Lord and His servant are one.



CANTO 15

PROLOGUE

IRESIGN myself unto God who is full of all
perfections, and knows our troubles.
His worship is the salve of life.

1

God is the mender of broken ties.
He replenishes all hearts,
And looks to their needs with tender solicitude.
No one is denied His gifts.
Bear Him always in your mind.
He is never absent, and is always available as the
self-sufficing Lord.
Man can get nothing by his own exertions,
However much he may strain himself.
Nobody else is therefore of any avail to you.
Call upon His Name as your only resource, and you
will succeed.

2

Let Beauty self-enchanted be not vain ;
As it is the light of God in all that charms.
Why should the possession of wealth make man

proud.

When all the riches come from God as gifts ?
If a man plumes himself on being a doughty warrior,
Let him know that it is God's power that nerves his
arm.

If he sets up for a man of charity,
The real Giver will look upon him as a fool.
But when—thanks to the Guru—a man is cured of
his egoism,
The bloom of health appears upon all his actions.

3

As a pillar supports the roof of a house,
So does the Guru's work prop up the mortall's spirit.
As a stone laden in a boat can go across a stream,
So can the disciple attached to the feet of the Guru
cross the ocean of life.

Darkness is dispelled by the light of a lamp,
So is man's inner self illumined by the Guru's
smiling face.

As in the wilderness a benighted traveller picks out
his path by a flash of lightning,
So does a man find the light of his own soul by the
superior light of the Guru.

O ! if I could find the dust of such a saint's feet !
May God fulfil my heart's desire !

4

Foolish man ! why should you raise a plaintive
howl ?

You get what was ordained for you.

God is the dispenser of weal and woe.

Think of Him, and of no other.

Take whatever comes from Him as the best comfort
for you,

Why should you wander in ignorance as a lost
child ?

What things did you bring with you into the world,
That you should fasten yourself to their pleasures
like a greedy moth ?

Dwell upon the joys of the Name in your heart,

And you will return with honour to your eternal
home.

5

You come here as a merchant to earn the fortune of
the Name ;

And that is obtained in the market place of saints.

Stand not upon your dignity ; give up your soul in
payment for the Name.

Measure it in the scales of your heart,

And loading your charge for the trip,

and throwing off other things as mere trammels of
evil,

Set out with the caravan of saints.
Blessed ! blessed ! will be the cries raised by all at
your departure,
And on arrival at the court of heaven your face will
beam with the joy of success.
Few indeed are there who traffic in this commodity.
I would throw my life at their feet.

6

Wash the feet of God-disciplined saints, and drink
the washing as nectar.
Dedicate your heart and soul to them.
Bathe in the dust made holy by their touch,
And make your life an oblation at their feet.
It is a rare fortune to get a chance to serve them.
When we are in their company,
we sing God's praises,
And as we sing them, we get a taste of immortality.
We are protected from all the ills of life.
Happy is the man who takes shelter at the door of
God's saints.
All peace is for him.

7

God restores the dead to life.
He feeds the hungry.
His glance scatters wealth of all kinds,
And we get our share according to our antecedents.

All belongs to Him ; He is the Doer.
There never was, nor shall ever be another.
Think of Him, O man, every moment of your life.
This should be the highest and the best duty for you.
When touched by the Grace a man receives the gift
of the Name,
His life is illumined to perfection.

8

When a man is primed with faith in the Guru,
To him is granted the vision of God.
His spirit, transcending all diversity, catches the
light of Unity,
And his name rings in all regions as a lover of God.
He lives truth, and has his being in truth.
Truth is in his heart, and truth on his lips.
He looks truth, he embodies truth,
He uses truth, and scatters truth everywhere.
The fact is, when a man realizes God as Truth,
He is wholly identified with it.



CANTO 16

PROLOGUE

THE Lord is without form, feature or hue,
beyond the world of senses.
He touches man's understanding
through His grace.

1

Give up your reliance on man's love,
And bend all your thoughts on the eternal Lord,
Beyond whom is nothing,
And who fills all things that be,
He sees all, and knows all.
He is profoundly deep and discerning.
With all His supremeness, in the extent of His being
and power,
He is yet all kindness, and mercy, and forgiveness.
My only longing is, as a humble slave,
To get into touch with those who are in touch with
Him.

2

God can fulfil our longings, and give us refuge when
we seek it.

Whatever He proposes comes to pass.
By the signal of His eye worlds upon worlds are
made and unmade.
Nobody knows the secret of His purposes.
He is all joy, and all our happiness is from Him,
As is everything else we want.
He is supreme in acquisition and supreme in
renunciation ;
Supreme in asceticism and supreme in enjoying
life's blisses,
It is this vision of God that has been haunting His
devotees and giving them peace,
Without being ever realized to the full.

3

There is no end of the world-play of God.
It is beyond even angels to probe the mystery.
How can a child know his father's origin ?
We only know that all are strung on His will,
And that those alone among His servants realize this
presence of the Name
Who are equipped with good sense, sound
knowledge and spiritual vision.
All others whose vision is bounded by His will
within the world of senses.
Have to move endlessly in the whirligig of life and
death.
Visions high and low are both for Him.

Man knows only what he is enabled to know.
Various are the manifestations of God, and various
His ways.

Whatever guise He may assume,
He remains consistent with Himself.
In whatever way He may spread Himself out,
He remains immortal and indivisibly One.
His presence is so diffused everywhere.
That He can play His wondrous parts in no time.
And then how variously He arranges the scenes !
And how Himself appreciates the worth of His
acting !

All hearts are His, and also all places.
I live by the contemplation of His Name.

5

All creatures live, by the Name,
The Name supports the universe and its parts,
The skies and the nether regions,
The cities and houses,
And those that people them.
It is the urge towards the Name that inspired the
scriptures like the Vedas, the Smritis and the
Puranas,
And keeps men engaged in listening to them, and
thinking and meditating on them.
It is the Name which has been saving men when they
listened to It with attention.

When by the mercy of God man is attached to the
Name,
He is lifted up to the greatest heights of spiritual
bliss.

6

Truth is His local habitation and His form ;
Truth His personality which stands out supreme.
True is His character, and true His word
Which lives in all true men.
When His creation is true, His action must be true;
As the root is, so must be the tree,
This true action of His most unselfish and pure.
And appears good to those to whom He imparts the
secret.
It is comforting to have the True Name revealed,
The faith which comes from the Guru alone.

7

When the Guru speaks of the name, his words take
the form of Truth ;
Those who imbibe the teaching also become true ;
When a man realizes the real implications of the
Truth,
He begins to practise the presence of the Name and
is saved.
He sees that God is true, and whatever He has made
is also true ;

That He alone knows His measure and His worth.
He whose the creation is, handles it in His own way.
Nobody else can discuss it with understanding.
The created cannot know the ways of the Creator,
Whatever He wills comes to pass.

8

Man is taken to the heights of ecstasy and is lost in wonder.

This transport is enjoyed by those who understand the Truth,

And through it are absorbed in the love of God.

Through the Guru's word they have obtained their own life-object,

And are efficient to break the pain-bonds of others.
Nay, they can save the whole world by their life-contact.

Fortunate is he who gets a chance to serve such saints.

In their company he will feel the urge to love God,
And to sing His praises,

And thus to reach his fulfilment.

And fling yourself into his service.

Devote yourself to his feet,

And you will safely cross over, never to return to this scene of life and death.



CANTO 17

PROLOGUE

GOD was true in the beginning, before all ages
began ;

He is true even now, and shall be for evermore.

1

Truth is His touch, and true the one who seeks the
thrill of it.

Truth is His worship, and true the worshipper.

Truth is His vision, which immortalizes His seers.

True is His Name, and true the man who dwells
on it.

He Himself is Truth, with which He supports His
works,

He is Goodness, and Himself imparts it to us.

His Word is true, and Himself utters it as Truth.

The spirit is true, within which is heard His praise.

To a man of understanding everything bears the
impress of Truth,

Because God is verily verily true.

2

He who knows is his heart the Lord in the from of
Truth

Shall see Him as the root of all facts.

When a man comes to have faith in God,

To him is revealed the essence of all knowledge.

He is led out of fear into fearlessness.

And becomes one with the Source of his being.

It is like one thing melting into another,

So completely that no mark of difference is left.

A man of understanding can know

How man reaches out to God, and is one with Him.

3

The servant of the Lord is a man of obedience.

He is always at worship.

He possesses a heart of faith.

His way of living is pure.

He feels his Master is always with him.

He is in love with the Name.

He knows that his Master will look to his needs,

And will protect his honour, invisible though He be.

He knows that it is a great boon to be a servant of
God,

He therefore clings to Him with every breath.

4

God draws a veil over His servant's faults,
And saves his credit without fail.
He exalts him,
And bestows the gift of the Name on him.
The servant's honour is under the special grace of
God.
None can measure the extent of his greatness.
None can come up to him;
He is highest of the high.
Anybody whom God takes into His service
Becomes renowned in all directions.

5

If He places His power in a tiny ant,
It can crush to death hosts of millions.
When He does not want to deprive a man of life,
He keeps him safe with His own protecting hand.
Otherwise a man may strive to save himself in
various ways,
His devices will come to nothing.
Nobody has power to kill or preserve
Except God the protector.
Why should you be anxious, O man ?
Think of the wonderful Lord whose ways are

inscrutable.

6

Pour out the nectar-Name in repeated ejaculations,
And drinking it feel edified in body and mind.

When a man through the Guru obtains the jewel of
the Name,

He is so charmed with it that he has no eyes left for
anything else.

It is his wealth, his beauty, his love ;

It is comfort and true companionship.

Those who have drunk deep of the juice of the
Name.

Are saturated, body and soul, with it.

They extol it every moment of their lives ;

It is their constant practice.

7

They call upon their tongue to keep itself busy with
the praise,

As the choicest gift bestowed by God Himself.

They practise devotion with the yearning of the soul,
And peaceably repose in their Lord.

Leaving the past and future in His hands,

They concern themselves with His will in the
present.

They are great ; it is beyond me to say how great.
I cannot sufficiently admire them.
They live constantly in the presence of God,
And are worthy to be called perfect.

8

O my heart ! seek the shelter of such a one,
And give yourself, body and soul, to him.
The man who has found his God.
Is bountiful in all things.
In his service you will find all happiness,
And by his sight you will blot out all sins.
Give up casting about with your discretion,
And fling yourself into his service.
Devote yourself to his feet,
And you will safely cross over, never to return to
this scene of life and death.



CANTO 18

PROLOGUE

THE True Guru is one who has realized the True
Personal God.

The disciple is saved in his company by singing the
praises Divine.

1

The Guru looks after the disciple,
And is always kind to him.
He removes the filth of his turbid mind,
And enables him with his word to utter the Name.
The Guru breaks the bonds of his disciple,
Makes him recoil from the excitements of sense,
And enriches him with the wealth of the Name,
How fortunate for him to have such a Guru,
Who looks to his present and future
And cherishes him as the beloved of his heart !

2

The disciple who puts himself to school with the
Guru
Should bear with all that comes from him.
He should not show himself off in any way ;

But should rather occupy himself with the thoughts
of God,
And surrender his heart to the Guru.
He will surely succeed in his purpose,
When a man does service without a thought of
reward,
He is united to the bosom of his master.
It is due to the Lord's kindness.
That a man is moved to learn at the Guru's feet.

3

When the disciple is able to satisfy the Guru's test a
hundred per cent,
He is granted the knowledge of God
By the Guru who is brimming with the Name.
(Oh ! how often would I give myself to him !)
He imparts all blessings ; he imparts life,
Being night and day immersed in the love of God.
He is in God, and God is in him.
(Yet God Himself is only one; there is no doubt
about it.)
Such a Guru is hard to come upon by mere devices ;
A special grace may throw you in his way.

4

A glimpse of his is enough to purify a man.

The touch of his feet drives away all blemishes of conduct.

By moving in his company a man learns to sing
God's praises,

Which lead him to the Kingdom of God.

By listening to his words the ears are charmed to satisfaction,

The mind is appeased and the spirit is at rest.

Such a perfect Enlightener is he of the unfailing spell !

He can turn a man into a saint by one immortalizing look.

Such excellences in him are endless ; one cannot appraise them fully.

One can, however, be united with him, if one may win his grace.

5

I am thankful to my Guru

Whose favour has enabled me to meditate on the God
Of such manifold blessings, whose praise is beyond
my tongue ;

Who is the only True Being of perfect wisdom ;

Who is beyond the reach of any mortal words,

However much we may describe Him as the
transcendent, the inconceivable, the unattached,

The One who has no needs of the flesh, who bears
no malice and who wishes peace to everybody ;
Who is a great Un-understood,
And yet to whom innumerable saints offer daily
homage,
Holding His lotus-feet in their hearts for
contemplation.

6

Such love of God falls to the lot of very few ;
But he who quaffs this elixir becomes immortal.
The Guru in whose heart the spring of excellences
has welled forth.
Is such an immortal.
The Name of God is always on his lips.
And he conveys the truth of God to his disciples.
He does not taint himself with godless lure of life,
But keeps his thoughts busy with God alone.
As darkness vanishes at the lighting of a lamp
So do superstition, false attachments, and sorrows
flee away at the approach of the Guru.

7

He has brought cooling breezes in the midst of
burning heat.
Sorrow is gone, and joy has come to reign instead.

As we listen to the perfect teaching of the Guru,
Our minds cease to be vexed by the threat of life
and death.

All awe is lifted, and we live as fearless men.
All the evils of the heart vanish,
And as we meditate on the name in the company of
the Good,
God takes us into His favour as His own.
The strains of His praise are wafted to our ears,
And our spirits are calmed and our wanderings over.

8

He is the Absolute and the Related ;
Both are reconciled by an Art that keeps us
wondering.

His wonders are His own creation,
And He alone can fully prize them ;
There is nobody else to do it,
As in all beings it is He who works.
He is interwoven with His creation in its texture of
beauty and love.

His glimpses are flashed by the touch of the Guru.
He creates in order to manifest His Art ;
And as I look at it again and again, I bow in wonder.



CANTO 19

PROLOGUE

OUR soul carries away nothing with it except devotion ; the joys of flesh are but as ashes. We should therefore try to earn the Name, which is the real wealth.

1

When you meet holy men, consult them about the Name,
Dwell on It, and make It your daily bread.
Give up, my friend, all other means,
And hug to your bosom the lotus-feet of God.
He alone has the power to do or to cause.
Hold fast to His Name as the only thing of worth.
Hoarding this wealth will make you rich indeed.
This is the clear advice of saints who know
Put your trust in this one remedy,
And all your pains shall vanish.

2

You run about in all directions in search of wealth ;
Serve the Lord, and you will get equal wealth
thereby.

You crave, my friend, for comfort day and night ;
Live in love with the fellowship of saints, and that
peace will be yours.

You do certain good acts that you may shine in the
public eye:

You could get an equal glory by submitting yourself
to God.

If you have got a malady uncured by various
medicines,

Apply the remedy of God, and it will disappear.

Of all the best things coveted by the world, the Name
is the very best.

Cherish It, and you will get acceptance in heaven.

3

Cultivate your mind with the Name,

And it will leave off wandering and be at rest.

No harm can touch a man

Who feels the indwelling presence of God.

The age is burning hot ; the Name alone can create
a cooling atmosphere.

Cherish It, O cherish It ! that you may attain a
lasting peace.

Love and devotion enlighten the mind ;

Fear departs, and hope comes to fill the outlook.

The fetters of death are shaken off,

And man reaches the estate of immortality.

4

The true man will talk of the Divine Essence,
While the false one will engage himself in things
that send him on a round of births and deaths.
This transmigration can cease, however, if man
resorts to God's service,
Throwing himself selflessly on the Guru.
In this way he can save his precious chance of life—
By fixing his thoughts on God who is the support of
his soul.
There is no other way of escape—
Not even the reading of the Vedas, Smritis and
Shastras.
Give yourself wholeheartedly to the devotion of the
Lord,
And you will get your heart's desire.

5

You cannot take your wealth with you, silly man !
Why are you taken up with it so much ?
With a host of friends and a family of wife and
children to possess your mind,
How can you still be loyal to your Master ?
With the glamour of royalty and the all pervasiveness

of worldly power,
How can you expect to be free ?
Horses, elephants, chariots and pageantry,
Are mere trumpery, delusive shows ;
The contrary man does not recognize the Lord who
gave them.
This forgetfulness towards the Name costs him
much.

6

Be advised by the Guru, O thoughtless man ;
Mere intellect devoid of love has ruined many a
man.
Cultivate the love of God, my friend,
And you will acquire clear thinking.
Let His lotus-feet bloom in your heart,
And all the darkness of sins gathered in the course
of lives will vanish.
Dwell on the Name, and spread It among others.
Whoever hears It, utters It and loves It will be saved.
It is the only true and essential thing.
Sing His praises with the poise of your mind.

7

As you sing His praises, your mind will lose its
rust,
Its egotism will go, and with it the different

ramifications of evil.

If you remember the Name with every breath you draw,

You will live care-free in perfect happiness.

Give up all calculations, O my heart,

And seek the wealth of the name in the company of the good.

With God-awareness as your capital, engage yourself in this trade ;

You will get peace in this world, and glory in the next.

Only a fortunate man is granted the vision.

To see the one God pervading everywhere.

8

Think of the One God, and praise Him alone.

Him alone you should love and yearn for in the heart.

Him alone you should sing as the One without limit.

Him alone you should witness with your body and mind.

He Himself in one, absolutely one,

Filling every place completely with Himself,

And spinning out from Himself many cosmic expansions.

By adoring that One, man is absolved of sins.

When guided by the Guru he recognizes Him as one,

And gets his body and mind drenched in His love.



CANTO 20

PROLOGUE

AFTER wandering in dubious ways, O God, I
have come to take asylum with Thee.

My request is : Attach me to Thy service, O Lord !

1

As a suppliant I beg of Thee a gift, O God :

Be kind to give me Thy Name

I also crave the touch of holy men's feet,

As a gift from Thee, O God,

That I may sing of Thy goodness

And breathe Thy Name with every breath.

May my heart yearn in love for Thy lotus-feet,

And may my days be spent in doing Thy service.

Thou art my only shelter, my only support :

Give me Thy excellent Name.

2

To find grace in the eye of God brings much peace ;

But only a few know the relish of Him.

Those who have tasted Him feel blessed.

They are filled to perfection and wobble not.

The wine of love spills in their hearts, and saturates
their beings,

This taste is developed in the company of the God-intoxicated.

When a man withdraws himself from all other sides
and comes to take refuge there,

His mind is illumined, and all its energies are
directed towards God.

Only a fortunate few apply themselves to Him ;
But those who do love Him attain to perfect peace.

3

He who serves Him has his desires fulfilled.

His spirit is burnished by the Guru,

And being taken up into the grace of God

He is made for ever happy.

He is led out of thrall into complete freedom,

Shedding off the doubts and pains of births and
deaths.

All his dreams and longings are fulfilled,

When he finds himself living in the constant
presence of God.

He is united to the Master to whom he belongs,

And is thus made one with the Name through love.

4

How can we forget Him who does not allow even a
little of our service to be wasted,

And who acknowledge whatever is done for Him ?

How can we forget Him who gives us everything,
Who is the life of the living,
And who protects us even in the embryonic state ?
This is realized by some rare man touched by the
Guru.

How can we forget Him who takes us out of the
slough of sin,
And filling the breach of lives reunites us with
Himself ?

The perfect Guru has enlightened me on this point.
And I as a servant ever remember my Master.

5

My good friends, make it the business of your lives
To meditate on God's Name to the exclusion of all
else.

As you do so again and again, your minds will
gather peace.

Do it yourselves, and teach others to do it.

By love and devotion you will have acquitted your-
selves of the world.

A life without love will end in ashes,
While with love of the Name it will be crowned with
eternity and peace.

A drowning man will find in it his mainstay.
It is the panacea for all ills.

Why not devote yourselves to the treasure-house of
so much good ?

6

I feel in me a stir of attraction, a yearning, a gushing
forth of love :

This what my body and soul has been working for.
When I see somebody who loves God, I feel
comforted ;

And my heart is gladdened when I wash his feet,
Because I know that the bodies and minds of such
men are saturated with love,

And it is rare to find oneself in their company,
I wish only one thing as a favour —

That I may, by the grace of the Guru, practise the
presence of God.

His praise is beyond me,

But His presence is at hand everywhere.

7

He is a forgiving God ; kind to the distressed,
Responsive to love, and merciful always.

The Divine Herdsman places Himself at the head of
His straying flock,

And feeds them, one and all,

He is the Primal Being, the Cause of all causes, the

Creator,

The very breath of life to those who love Him.
Whoever worships Him is cleansed,
And is attached to love and devotion.
We are low, ignorant and devoid of virtue,
But we have come to Thy protection, O Lord of all
resources !

8

It is heaven, it is salvation,
To sing for a moment the praises of the Lord.
It is the kingly luxury, regal greatness,
To have the pleasure of listening to the gospel of
the Name.
It is music, fine clothes and dainty dishes,
To hear my own tongue reverberate with the Name
of God.
All good deeds, name and fame, and wealth
Are contained in the hearty love of the Guru-given
word of protection,
Give me, O Lord, a place in the charmed circle of
the Guru-touched saints,
And all joys shall spring up in me.



CANTO 21

PROLOGUE

THE Formless One is both Absolute and
Related ;

He Himself was in the Primordial trance,
And Himself stirred the Divine energy into the
creation, through which He contemplates
Himself.

1

When nothing of this cosmic frame had yet come
into view, Who was there to do evil or good ?

When God was in meditative trance,

Where was any chance for the display of strife or
hatred ?

When there was no manifestation of form or colour,
Say who was affected by it to joy or sorrow ?

When God existed by Himself alone,

Who could be there to be subject to false attachments
or superstition ?

All is His play, spread out by Himself :

There is no other Creator.

2

When God the Master was all alone,
Who could then be called bond or free ?
When there was the one God, without a reach or
 bound,
Who could be said to go into hell or heaven ?
When God as the Absolute was in profound repose,
Where was then the so-called Matter or Mind ?
When God to Himself did hold His light divine,
Then who was unafraid and who in fear ?
These are all His wonders, worked by Himself
From His place unreached, unshored.

3

When the Eternal was lying at His ease.
Who was there to be born or die as a mortal ?
When the perfect God existed by Himself,
Say who could have the fear of death ?
When there was only the one impersonal and
 incomprehensible God,
Whom did the scribes of heaven call on for
 account ?
When there was only the Lord, unrelated to material
 or mental conditions, and completely un-
 understood,

Then who was free and who was tied in bonds ?
He wondered at Himself as then He was ;
And then He Himself brought out His related Self.

4

When the immaculate being, the Lord of all, existed
by Himself,
Then what was there to be washed, their being N.P
no dist ?
When there was only the Formless One, absolute and
unattached,
Where could there be any sense of honour or
dishonour ?
When the only Being who existed was the Lord
Himself,
Say who could be subject to deceit or sin ?
When in the form of light He brooded over His own
light,
Where could there be any earthly cravings or their
satisfaction ?
The Creator is the Cause of all causes ;
He is beyond calculation.

5

When His glory lay in Himself unreflected,
There were no parents, friends, sons or brothers to
share it.
When myriad-sided wisdom was yet latent in

Himself,
Then where were Scriptures or the men to ponder
them ?
When the Lord kept His designs to Himself,
How could there be any reading of signs good or
bad ?
When there was nobody else but Himself to be high
or low,
Who could be called master or slave ?
We are lost in wonder at this wondrous mystery of
His.
He alone knows the reaches of His being.

6

When He alone existed as the undeceivable,
invulnerable and mysterious,
There was nobody there to be led astray by the lure
of Maya.
When His gaze was greeted by His own presence,
There was no world there of qualified senses.
The Auspicious One being all alone,
There was none there to be anxious or to be
care-free.
God being self-convinced,
There was nobody there to preach or to listen.

He is vastly infinite, the Highest of the High :
He alone can reach out to Himself.

7

But when He made the world shored up by senses,
He unrolled Himself in Truth, Energy and will.
Then began the distinctions of good and evil,
And the fear of Hell and the longing for Heaven.
There began the round of temptations and the lure
of mammon,
Egotism, undue affections, heavy doubts and fears,
The sense of pain and pleasure, of honour and
dishonour,
With nice distinctions made by sensitive man.
All this play is His ; He acts as well as enjoys it.
And when He withdraws the play from the stage,
He is left alone again.

8

Whenever the Eternal is, there is His devotee ; and
wherever is His devotee, there is He Himself.
Whenever He spreads out the creation, it is for the
glorification of His saints.
He Himself is the dispenser of both.
Their glory is His glory.

Their acts are His joy-performances ;
He enjoys through them the graces of life, being
Himself detached.
He chooses some to be attached to His Name ;
And others to play the game of the world.
His ways are beyond our calculations, too deep and
immeasurable for us.
I, a humble slave, say these things as suggested by
Him.



CANTO 22

PROLOGUE

THE Lord of man and beast is working in all ;
His presence is scattered everywhere ; there is
none else to be seen.

1

One talks, another listens ; God is in both.
He is the Unity and Himself the Diversity.
When He wishes it, the world is created ;
And when He wishes it, the world is created ;
And when He wishes it to be no more, it is resolved
back into Him.
Nothing is possible without Him.
The whole creation hangs on the thread of His will.
He whose mind He opens to this truth,
Receives the gift of the True Name ;
He realizes the ultimate Reality, and looks on all
with an equal eye;
He has overcome the entire universe.

2

All creatures are in His hands,

He is kind to those in distress, and protects the lowly
and the lost.

No one can touch a man whom God wants to
preserve.

He is already dead from whom He turns away His
mind.

Leaving Him, to whom can one turn for alliance,
When He, transcending all parties, is still at the head
of all ?

Know that He who holds the key of all creatures'
lives.

Is with you too, whether at home or abroad,
He is the store-house of all excellences, infinite and
boundless.

I, a humble slave, offer my life as an oblation to
Him.

3

The Lord of Mercy is present everywhere,
And is kind of all.

He has immediate knowledge of His own affairs,
As He is immanent in all places and knows the
inwardness of things.

He provides for His creatures in various ways ;
And the creatures, of whatever variety, look up to
Him,

Whomsoever He chooses He unites with Himself ;
And the chosen one applies himself to His love and
sings His praises ;
He comes to believe in Him with hearty faith,
And knows that all action proceeds from One alone.

4

The man of God gives himself over to the Name ;
And he is never disappointed in anything.
He knows that he is a servant, and there is nothing
for him but to serve,
Obedience will lead him to the heights of his being:
There can be no higher consideration for the man
Who keeps the Lord in his heart.
He breaks the bonds of prejudice, and shakes off
all hostilities.
Night and day he lives in close touch with the Guru;
He is at peace in this world, and happy in the next.
God Himself has taken him unto Himself.

5

Enter the fellowship of the holy, if you want to be
at peace,
You will sing there the praises of the Lord who is
All-peace,
And will ponder over the essence of His Name,

Thus making the best use of the rare-won
opportunity of human life.

Sing you there the ambrosial words of God's praise.

That is the way to emancipate your soul.

You will be delivered from ignorance ; all darkness
will vanish ;

And you will see God always about you.

Let what you hear there find a place in your heart,

And you will realize all the dreams of your life.

6

You can improve your chances of success in your
present and future existence,

If you only let the Name of God enter your life.

The Word of the perfect Enlightener is perfect ;

He who takes it into his heart is able to work out
Truth.

Call upon the Name with the wholeness of your body
and mind,

And your sorrows and pains and fears shall go.

As dealer in life, buy the things of Truth.

And your wares shall be acceptable to the Master-
Merchant in heaven.

Look to Him alone as the guiding star of your life,

And you will reach your final home with no fear of

wandering forth again.

7

Where can one go by unlinking one-self from God ?
Salvation lies in attaching oneself to Him as the
haven of safety.

He who contemplates the Fearless One becomes free
from all fear,

And as the grace of God descends on him, his bonds
of mortality break.

No pain can affect the man who is in the sanctuary
of the Lord ;

His heart, being saturated with the Name, is always
at peace ;

Worries leave him ; and darkening pride is lifted
from his soul.

None can reach him in loftiness.

The brave Guru stands guard over his interests,
And all his affairs are well arranged.

8

Perfect is the wisdom of the Guru, and immortalizing
his look,

A mere sight of him is enough to save mankind from
sin.

His lotus-feet are beautiful beyond compare.
His presence is God-like, creative and charming.
Blessed is his service, and approved his servant.
He is the searcher of hearts, this, presiding genius
of men.

Happy is the man who cherishes Him in his heart ;
Death cannot approach him ;
He becomes immortal, and obtains life everlasting.
This is the portion of him who has learnt to love
God in the company of the Guru.



CANTO 23

PROLOGUE

MY eyes are anointed by the Guru with the
unguent of knowledge,
And the gloom of ignorance has vanished.
By the touch of the holy man light streams into the
mind ;
Such is the grace of God !

1

Thanks to the Guru, I have seen God within me,
And His Name tastes sweet to me.
The whole world of Matter is contained within one
Mind,
Although it appears so various in colour and form,
The ambrosial Name of God is the source of all
conceivable joys ;
It lives in the body ;
And the strains of its divine music are heard in the
silent recesses of the heart,
The ecstasy of its wonder cannot be described :
It can only be felt by those who are granted the
vision.

They alone can conceive it.

2

The Infinite is within as well as without.

He is contained in everything.

He is in the earth, as well as above and below it.

As Providence He fills all regions teeming with life.

As the Supreme Spirit He works in mountains and
woods, nay even in the blades of grass.

All that appears in action is from His will.

He is contained in water, wind and fire,

In all the quarters and in all directions.

There is no place devoid of His presence.

By the grace of the Guru think of His omnipresence
and be at peace.

3

God's presence rolls through the sun, the moon and
the stars,

And in the flights of human thought, as expressed
in books like the Vedas, Puranas and Smritis.

All speak the language of God,

He keeping Himself well-poised and unmoved.

He plays His play with endless arts.

You cannot purchase His services : He is of priceless

worth.

He is the Master, supporting the whole fabric like
its warp and woof.

It is His light that shines in all lights.

This conviction comes to those

Who through the Guru are freed from superstition.

4

The holy man's eye sees a glimpse of God in
everything.

His heart feels a current of faith running through
all religions ;

His ears catch a sweetness of sound in all talk.

His life exhibits intimate association with the
allpervading Deity.

Whatever drops from his lips becomes current as
Truth.

This is the way of one who knows God.

Whatever happens he takes in good part,

As he knows that God is at the bottom of all
happenings.

He is inside things as well as outside them.

Whoever sees this Vision is enchanted by it.

5

He Himself is true, and whatever He has made is
also true.

Because everything is born out of Him.

When He wishes He spreads Himself out,

And when He wishes He contracts Himself again
into One.

His powers are manifold and inscrutable.

Whomsoever He desires He takes unto Himself.

Who can be said to be near Him or far from Him,

When He is filling every place with Himself ?

Yet His presence is felt only by the man,

To whose soul He reveals Himself from within.

6

God Himself works in all the elements.

He it is who looks out of all eyes.

His body is the whole creation.

His voice is in the mouth of the praiser, and His ear
intent to hear it.

It is only His play that creatures have their exits and
entrances.

All creation is at His beck and call.

He acts in the midst of all, and is yet detached from

them.

Whatever they utter on the stage is prompted by
Him.

They come and go by His will ;
And when He wishes to end the play, He draws them
back into Himself.

7

Whatever comes from him cannot be evil ;
And short of Him, say, who else is capable of
anything ?

He is good, and good is what He does,
He alone knows what informs His purposes.
He is true, and true is what He sustains—
The creation in whose texture He has interwoven
Himself.

We cannot know the extent or condition of His
being :

Which were possible only if there were anything
out-side Him.

We can only know – if the Guru were to impart the
knowledge —

That whatever He does is good and acceptable.

8

All peace for him who knows this !

He will be taken to His bosom by God Himself.
He who makes his heart the dwelling-place of God
Enriches himself, ennobles his blood, and wins
honour and present salvation.

Thrice blessed is the advent of such a man !
By his means the whole world is redeemed.
The advantage of such a man's life is
That he thrills others with the vibrations of the
Name,
And where he saves himself he saves others as well.
To him let us make our obeisance.



CANTO 24

PROLOGUE

I HAD longed for the perfect beloved, of the
perfect manifested Name :

I have got Him in my arms, and am singing the song
of His perfection.

1

Listen to the word of the perfect Enlightener,
And see the Supreme Lord near about you,
Call upon Him with every breath you draw,
And the trouble of your inner mind will depart.
Come away from the tossing waves of fleeting hopes,
And rest in the dust of holy men's feet.
Come away from your over-weening self, and stand
suppliant before the Lord.
In the company of the holy you can cross the ocean
of fire.
There you can fill your coffers with the wealth
Divine.
Thank the Guru for all these benefits.

2

Health, joy and serene peace will wait on you,
If through the Guru you contemplate the Lord of
all peace.

Pour out praise of God and drink it as the nectar
of life;

Your soul will rise clear above the blasts of hell and
be saved.

Think of him as the One Lord

Who with single form spreads out infinite charms—
As the holder and sustainer of the universe,
compassionate to the poor,

Destroyer of pain, and perfect dispenser of mercy.

Think of Him in these terms again and again,

And your soul will receive its sustenance.

3

The words spoken by the Guru are holiest hymns ;
They are priceless gems and jewels.

He who listens to them and guides his life by them
is saved ;

He saves others as well.

His heart being imbued with the love of God,

His life is fruitful, and fruitful his touch.
He is greeted with paeans of victory and celestial
anthems,
And as his heart thrills to them he calls on God in
response.
God radiates from the brow of this saint ;
And all who follow him are saved.

4

Hearing that the Lord is capable of giving refuge, I
sought His shelter ;
He was kind to me and took me to His bosom.
As I murmured His sweet Name, learnt from the
Guru,
My antipathies ceased, and I became the dust of all
men's feet.
As a servant, I completed the course of service,
And the Guru who had taught me was well pleased
with my work.
When my tongue tolled the Name as I had heard it,
All temptations and iniquities left me.
I was able to complete my journey, and bring my
cargo safely to its heaven—
All through the kindness of the merciful Lord !

5

Let us, O spirit-born friends, praise the Lord.
With full attention and with singleness of mind.
This 'Psalm of Peace' is the knowledge, the praise
and the Name of God ;
The man who gives it a place in his heart becomes
an embodiment of all excellences ;
He feels blessed with all that he ever craved for ;
He is acknowledged as a presiding genius,
well-known in the whole world ;
He rises higher and higher until he is caught up on
the greatest heights of being,
From which there is no coming back.
He has earned the reward of his life, which is the
wealth of the Name ;
Such is the merit of obtaining the gift of this
'Psalm of Peace'.

6

Comfort and peace, wealth and aesthetic
enjoyments ;
Knowledge, reason and various spiritual powers ;
Learning, devotion, intense service and divine

meditation ;
Highest culture and most purifying baths ;
All the great objectives of life, even the perfect
enlightenment of the soul,
By which a man remains untempted in the midst of
all temptations ;
Beauty, intellect, wisdom,
Evenness of vision and realization of Oneness in
diversity —
All these are realized by him who recites this
'Psalm of Peace'.
As the Name-Word breathed into his heart by the
Guru.

7

If a man meditates on this treasury of excellences,
He is saved, however circumstanced he may be in
any age.
This piece is the praise of God and the invocation
of His Name,
Which has been the subject of all scriptures.
The essence of all religions is the Name,
Which lives in the hearts of His saints.
By the healing touch of the saints one is cured of

swarming sins.

And delivered from the clutches of death.

Those alone avail themselves of this opportunity,

Who are blessed by the prevenient Grace.

8

He who listens to this Psalm with love, and gives it
a place in his heart,

Shall be able to commune with the Lord.

His fear of falling back into the grooves of mortality
shall be over.

And this much-cherished life shall be consummated
in an instant.

With the Name of the sole Master inspiring his mind,
His fame shall be spotless, and his words immortal.

All sorrows, pains and fears shall roll away,

Leaving him serene in character, with the name of a
saint to distinguish him.

Thus shall his life be crowned with the highest glory,
Wherefore this Hymn has been called

‘The Psalm of Peace’.

